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Bread

LIFE over vast areas of the globe has returned to frontier simplicities. For millions of our contemporaries mere subsistence is today the main problem of living. Their consuming concern is to ward off starvation. In once great centers of power and culture, people have energy neither to act nor to think sanely, far less creatively; for they are hungry.

Whether a sepulcher or a springtime lies before the world, whether anarchy or the beginnings of a new order are to come to our stricken earth, the next few months will decide. Two questions surpass all others in importance. Will American bread reach in time and in sufficient quantities "the prisoners of starvation, the wretched of the earth"? Shall we be able to avoid a new war, with the special attendant horrors that atomic power makes inevitable?

It would be a mistake, however, to suppose that the present distress is due solely to lack of bread. Bread alone, however much it is needed, even though it should signify a complete solution of the economic problem, will not solve Europe's or Asia's woes. People are famished for lack of spiritual nourishment; their spirits are empty for lack of living Bread. Before vision returns to give life new meaning and hearts glow with fresh ardor, famished souls must receive and feed upon the living Word of God.

The famine of the Word is greater and more serious than the famine of bread. This is tragically true in Germany and in Japan. It is no less true in the victor nations, and especially in the American democracy. Here we have abundance of bread but lack spiritual perception and a burning zeal for righteousness. Vision that illuminates the way and passion that inspires the march are both dependent upon a Word. When that Word is received, it becomes Bread, God's bread for the soul.

A parable out of the German situation will make our meaning plain. A letter reached us recently from a pastor in Germany. He had been reading, he said, an American book on theology published during the war years. In the book in question the Emmaus Road is set forth as the characteristic road of our time. Our contemporaries are likened to the two wayfarers who met the Risen Christ and received in His company enlightened minds and burning hearts.

This pastor, after expressing his gratitude for the book, remarks that the significant point of the Emmaus Road story is not the enlightened mind and the burning heart, but rather the breaking of bread at the close of the day. It was in this act that the wayfarers recognized their fellow traveller. Straightway they remembered the illumination that had come to their minds and the burning that had made their hearts glow on the rocky trail as the sun went down. It was only as they came to know Him in the breaking of bread that glints of spiritual perception and the fires of spiritual passion had any real meaning or were even remembered at all. Here are the pastor's own words: "Viewing our present situation I should like to point out that at least with us here in Germany, neither the enlightenment of the mind through a new opening of the Scriptures nor the burning of the heart are the decisive characteristics. That seems to be something that we are about to leave behind, but exactly like the story of Luke's Gospel the sacramental experience is the overwhelming reality of our days. We know the living Lord in that He breaks the bread in the Holy Eucharist; and all the other stations of our Christian pilgrimage, even the opening of the Scriptures and the burning of the heart, receive their full meaning and significance through this real and sacramental communion. However, here too, and here especially, not the man upon the balcony, but only the wayfarer who lives upon his pilgrimage by the holy manna, is able to see and to know what there is to be seen and to be known."

There is something more basic and ultimate than either light or passion, something from which both light and passion are derived. That something is the spiritual experience of coming to know Jesus Christ in such a way as to live by Him and upon Him as God's Bread for the soul. This sacramental experience is not dependent upon, but includes all that is involved in, the Lord's Supper, which is its holiest medium. It is when we really live upon Christ the living Bread that spiritual insight and crusading passion will be ours.

In this twilight time, as we trudge towards the setting sun, wondering whether its beams are to arise

or not on the civilization we have known, what we most need in our weariness and gloom is to receive the bread from a Companion we have not really known. If we say to Him, "Abide with us," He will enter in and break the bread and we shall know Him. Then, with minds enlightened and hearts burning, we shall become strong to take the road again though it still be night. What we dearly and deeply need is

to understand what Jesus Christ meant when he said, "I am the Bread of Life." "My flesh is meat indeed." Nourished by the Bread of God we shall live in hope through this present time and pass our days in toil and expectation "till the day break and the shadows flee away."

J. A. M.

The Spiritual Significance of Church Union in South India

DAVID G. MOSES

TWO events of mighty moment, two events of profound significance have taken place in India, in this year of Grace, 1947. One is, as all the world now knows, the political independence of India. A vast country, a subcontinent with 400 million inhabitants, after more than 150 years of subjection to a foreign power, has at last broken the fetters of her bondage and emerged into the glorious dawn of a free day. Toil, sweat and tears, imprisonment and death marked the road to this goal. But, what is even of far greater significance than the mere attainment of independence is the way in which this coveted freedom has been won. On the whole, it was a non-violent warfare that India waged for the last sixty years, and that she has won and come out victorious in this struggle is a matter of profound significance for the world.

But another event has taken place in India, or rather, is taking place this very day in India, an event which is of equal, if not of even greater significance than the political freedom of India. This is the organic union of four different denominations, involving a million Christian believers and covering an area of many hundreds of square miles. For decades they have been apart, for decades they have ploughed their lonely furrows; they have had their own churches, their own ministers, their own fields of evangelistic activity; they have nodded to each other in a remote recognition, but today they have come together in a hearty hand-shake of intimate fellowship, they have knit themselves together in the most profound and central act of Christian worship, namely, the sacrament of the Lord's supper. No longer will they be called by their adjectival aberrations—presbyterians, congregationalists, anglicans—but they will answer to that one name which is

above every other name, the name of Christ. They will form the Church of South India.

Is this really an event of such epoch-making significance, a red-letter day in the annals of church history that no future historian can fail to take note of it? Is it really of such tremendous import that we, here, many thousands of miles away from the sanctuary where it is inaugurated, should celebrate it and praise God for His great mercy? If we can't see it as a mighty act of God, as His newest favor to a part of His Universal Church; if we can't thrill to it with our inmost being and break forth in joyous praise, it must be because we have become so used to the schisms that rent asunder His one holy Church, because we have lived so long under the disreputable divisions that men have created among fellow-believers, that when the mighty miracle of unity has taken place, we are left undisturbed. A miracle it certainly is. It is not an achievement of man; it is not the triumph of Christian statesmanship. It is the work of the Holy Spirit and those who have striven for it, Indian and non-Indian, will enthusiastically testify.

The Reformation was, indeed, a great event in church history. It established the right of the individual to direct access to God and broke the ecclesiastical tyranny that was rampant in that day. But sinful man corrupted this new-born liberty of Spirit to serve his selfish purposes, and a never ending tendency to divide and sub-divide, to tear into pieces the seamless garb of our Lord's one church became the curse. Even when we think of the names of the different denominations we see what adjectival considerations have gone to divide and disintegrate the one great fellowship of the church of Christ. Never was there so much division based on so little differ-

ence, and among people who owed allegiance to one common Lord, and who knelt at the one Cross of Calvary.

The union of the churches in South India means, in the first place, the fulfillment, however partial, of the great high-priestly prayer of our Lord and Master: "Neither pray I for these alone, but for them also which shall believe on me through their word,

"That they all may be one, as thou Father art in me, and I in Thee, that they also may be one in us; that the world may believe that Thou hast sent me."

Countless souls, through the centuries, have prayed on bended knee the same prayer of our Lord, "that they all may be one." Today that prayer has been answered in South India.

In the second place, the union of the churches in South India means a new hope and encouragement to the ecumenical church that is struggling to be born in the world. In recent years, faithful souls in every land have been working to bring together the different denominational churches into one common gathering of the World Council of Churches. The first meeting of this ecumenical body will be held in August 1948. That the South India United Church should come into being at this time is an encouraging sign of the triumph of the idea of ecumenism. It will undoubtedly strengthen the hands of the servants of God who are laboring for a world church and will serve as a source of inspiration to many who are striving toward this end.

In the third place, the union of the churches in South India will mean that one obstacle in the way of the non-Christian accepting the Christian gospel would have been removed. For the existence of different denominations, at least in India, has not only been a meaningless absurdity but a positive hindrance in the way of the acceptance of the Christian message. Our Lord prayed for the unity of His believers so that the world may believe that He was sent by God. We can see the reason for the connection. The Christian message is not a high philosophy, it is not even a correct code of ethics; it is primarily and fundamentally the announcement of an act of God in history. It is the exultant affirmation that God was in Christ reconciling the world to Himself. And how, indeed, can this message of reconciliation be compellingly communicated by separatist and unreconciled groups? Is it any wonder that the thoughtful non-Christian has laughed in his sleeves at the proud proclamation of the gospel of Jesus Christ, in whom there is neither Jew nor Gentile, Greek nor barbarian, male nor female, bond nor free, when the so-called believers themselves were in separate camps and disunited? Today it would be different. The church in South India can speak with one voice. While it will exhibit a wide variety of forms of worship, and there will be differences in minor

emphases, it will reveal its fundamental oneness by participating in the central act of Christian worship, and it can therefore preach its gospel of peace to those who are nigh and those who are far off, with an accent of a certain amount of inner consistency. Not that the division of the churches has been the only obstacle in the way of acceptance of the Christian gospel. But it certainly means one major obstacle, and in caste-ridden India, a fundamental obstacle would have been removed.

In the fourth place, this organic union of the churches in South India, this reconciliation of age-long differences and merging together into a higher unity should help considerably in the preparation that the church in India is making to face the new task that faces her in her homeland. And it is a humanly impossible task that faces her. The land of sages and saints, of rishis and sannyasins, the land that was traditionally known as the spiritual east is fast becoming crassly materialistic. Apart from the ignorant villagers in whom still the ancient superstitions play their doubtful part as religion, everywhere else, especially among the young and the educated classes, religion has become a dead thing. Secularism is their new creed and social regeneration is their program. Science is the object of their worship. The two world wars don't seem to have taught India a lesson, especially the lesson that knowledge is not enough to save humanity, that at bottom it is man's pride that is the bane of all his life, and that unless and until he is willing to come under authority and submit himself to the will of God his persisting ills will never have any end. The nineteenth century view of man as a fine piece of work, excellent in reason, and infinite in his faculties and that all that he needs to shatter this sorry scheme of things and remould it after his heart's desire is just a little more knowledge and a few more years, this superficial optimistic view is gaining ground among the large mass of educated people. From an extremely other-worldly religion of her past, India is fast turning towards an equally extreme this-worldly faith. The Christian church in India is challenged with the task of making plain the Christian view of man and his destiny, of showing what a strange contradiction man is and proclaiming the Christian gospel that in the historical revelation of Jesus Christ man is both judged and saved, both unmade and renewed.

The churches in South India have not united their forces a day too soon. It may be with their collective wisdom and their new sense of oneness and fellowship, they may be able to successfully go forward and meet the challenge of the hour.

And finally, the union of the churches in South India means that a new opportunity opens up for the Christian church in India to use the rich religious heritage of her great and ancient country to sing

the praises of the one Lord of the church and to interpret Him in terms that are understandable to the people of India. Isaac Watts, in his well-known hymn, "Jesus shall reign where'er the sun does his successive journeys run," has the following two lines in the third stanza:—

"Let every creature rise and bring
Peculiar honors to our king."

The church in India has yet to bring her peculiar honors to her King, our Lord Jesus Christ. So far she has been too much of an uninspiring replica of the Western denominational churches. And yet, if there is any church that can bring peculiar honors to our king, it is the church in India. For in addition to all the wealth of experience of the church universal, she has the rich religious heritage of her country's past. She needs to make it captive to her Lord and Master, to use it, transformed if necessary, but use it to sing His praises and proclaim His glory. This does not mean that the Indian church will have a kind of Indian Christianity different from the faith of the church universal. That faith has been once for all delivered unto the saints and that will continue to be the church's one foundation. But it will mean that the Indian church will build the edifice of her faith in her own peculiar way, with the stone and marble and the precious gems quarried in her country's past. This offering she is yet to make, but the coming to birth of a united church in South India will hasten its achievement. The constitution of the united church says in so many words: "The church of South India desires, therefore, of conserving all that is of spiritual value in its Indian heritage, to express under Indian conditions and in Indian forms the spirit, the thought and the life of the church universal. It seeks to make Christianity truly Indian."

Walter Pater in his book on "The Renaissance" tells the story that when the ship-load of sacred earth from the soil of Jerusalem mingled with the common clay of the Campo Santo at Pisa, a new flower grew up from it unlike any that man had seen before—a flower of rarely blended colors and rich complexity of tissues. May it not be that in the days to come, in that part of the universal church in India, a new flower may grow, the Indian flower of the Christian faith with its own peculiar beauty and rich coloring?

Today is, indeed, a great day in the history of the christian church in India and it is but meet that we should thank God for His exceeding great blessing.

Authors in This Issue

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Toward Catholic and Protestant Understanding

GARDINER M. DAY

DISTRESSING as is the public denunciation by Roman Catholic and Protestant leaders of each other's point of view, the saddest fact in this whole area of relationship is the small amount of opportunity which exists in nearly every community in this country for Protestant clergymen and Roman Catholic priests to get together, either formally or informally, in such ways as will build friendship and understanding. Perhaps I should say instead of friendship and understanding, acquaintanceship, because in most communities very few Protestant clergy have any real acquaintance with the Roman Catholic clergy. Despite occasional exceptions, it can be said without fear of contradiction that generally speaking our Protestant clergymen in this country might just as well be on another planet so far as any relationship with Roman Catholic clergy is concerned.

One of the reasons for this situation is that, as a rule, whenever an interdenominational association of Protestant clergy in a community invites a Roman Catholic priest in the community to join them in discussion and conference, the invitation is declined. As a result, most Protestant clergy have been forced to conclude that such invitations only embarrass the clergy of the Roman Church because they do not feel that they should accept them and that, therefore, it is more considerate of the Protestants not to continually repeat such invitations. In those instances where I have known a Protestant clergymen to pay a friendly call upon a Roman Catholic priest in a community, the call has never been returned. As much as one may regret to say it, it is true that the closest analogy to the relationship between Roman Catholic clergy and Protestant clergy is probably that which exists in the offices of the United Nations between the Russian representatives and the representatives of most of the other nations. Those working in the Russian delegation are not allowed, as a rule, to accept invitations or visit with representatives of the Western nations in their homes or clubs without special permission, which is rarely granted, but the representatives of the Western nations must meet them formally in their offices.

On one well-known Eastern campus, for example, three years ago a United Ministry to Students was formed. This is an association of clergy who carry on religious work among the students to which Roman Catholic, Jewish and Protestant clergy were invited for fellowship and the discussion of any

matters of mutual concern. For the past three years Protestant and Jewish clergy have met regularly several times during the academic year. The Roman Catholic chaplain for students responded to the invitation and came to the first meeting three years ago but has never made any contact with the United Ministry to Students since that time. Not long ago, on the same campus, a group of students desirous of promoting understanding between the three groups, Roman Catholic, Protestant and Jew, organized a meeting to which all three groups were invited, to discuss what they might do to increase such understanding. After the chairman of the meeting finished explaining the purpose of the meeting, the President of the Newman Club arose and said that Roman Catholics were not interested in any such fellowship and walked out of the meeting followed by the other members of the Newman Club. Protestant and Jewish leaders on this campus have consequently felt that here was an iron curtain which seemed veritably impenetrable.

I am convinced that the only way whereby the relationship between the Roman Catholic and Protestant, which the editor of *Christianity and Crisis* has already said is at present "scandalous," will be improved is by devising means of having Roman Catholic and Protestant clergy meet together formally or informally and thus become acquainted. It is easy to misunderstand and denounce someone you do not know. It is much harder to denounce a friend, even though you strongly disagree with him.

The National Conference of Christians and Jews holds meetings in communities, but these do not touch more than a selected group of interested clergy on either side of the curtain. I think this can also be said of the Institute for Religious and Social Studies, which are being held in a number of cities. This is not said in disparagement. We should rather praise these efforts and hope that such institutes will be multiplied all over the country. Nevertheless, greater understanding between Catholic and Protestant will only arise as means are devised of bringing together the active parochial Protestant and Roman Catholic clergy in every town and every section of the large cities all over the country. It is the clergy who deal with congregations week in and week out that are in a position to either increase or allay prejudice or misunderstanding.

The difficulty in arranging such meetings lies in a difference of premises. The Protestant premise is that there is truth in many churches, whereas the well known Roman Catholic premise is quite the contrary. The Roman Catholic declines invitations to meet with Protestant representatives, I am convinced, largely because he fears that in so meeting, it will be assumed by Protestants that he admits the truth of the Protestant premise. If the Roman Catholic priest is assured, as in the case of the Institute

for Religious and Social Studies, that in meeting it is understood that he will in no way compromise any of his beliefs, he can and sometimes will meet with the clergy of other churches.

While naturally we deplore the present strained relationship between Protestant and Roman Catholic in this country, at least it is an advantage to have it openly acknowledged so that we can deal with it realistically. That some Roman Catholic priests realize that the road toward better understanding is through conference and consequent friendship is indicated, for example, by Fr. George B. Ford, who, speaking at the 1947 Institute of Religion of the United Nations on November 14th in Boston, was quoted by *The Boston Herald* as saying, after having criticized Cardinal Spellman and Bishop O'Nan for calling each other names in public, "Why can't these leaders, and men of the caliber of Archbishop Cushing, sit down around a table and discuss these things calmly. As Lamb said, 'You can't hate a man who is in the same room with you.'" I believe that the present situation furnishes Protestant clergy with an unusual opportunity, namely, that of now inviting quietly without any publicity that might prove embarrassing, Roman Catholic clergy to enter into such discussions. By means of round table conferences, in which the beliefs of none of the participants are compromised but in which all the participants acknowledge a common brotherhood in Christ, I believe it is possible to begin the creation of a new era of better relations between Protestant and Catholic in this country.

Communication

(Professor Collier, author of this communication, is professor of biochemistry at the University of Saskatchewan, and was formerly a professor at the West China Union University. He therefore speaks with an intimate knowledge of the Chinese situation.)

Dear Sir:

William Bullitt's recent "Report on China" (*Life*, Oct. 13) brings before us again the problem that confronts all liberal Christians at the present time. Most of us do not look with favor upon the spread of Communism in China or in any other country: but is our only alternative the support of reactionary policies?

Bullitt's somewhat hysterical report urges immediate and extensive military and economic aid to the Nationalist government of China. The justification is not that the people of China eagerly desire the continuation of the present regime, but that such a policy will ensure security for us in the Pacific. In other words, the Chinese people are to be mere pawns in our game of power politics.

Several objections can be raised to Bullitt's proposals. First, as your timely editorial of October 13 pointed out, American policies are unpopular in many parts of the world today. Strong anti-American feeling exists in China because many believe that only American military assistance to the Kuomintang made the civil war possible on its present scale. Further intervention in support of a reactionary government will only intensify fear and hatred and distrust of our motives.

Second is the anti-democratic nature of the present regime and its continued refusal to grant fundamental social and economic as well as political reforms. It must be emphasized that repressive measures are directed against all liberal thought and not just against avowed Communists. (Bullitt's naivete and ignorance of the situation in China are strikingly exemplified in his statement, ". . . no one has yet heard of a Chinese fleeing from Government territory to Communist territory—except a member of the Communist party or a fugitive from justice.")

Recent letters from Chinese universities tell of the dread secret police attending Bible study groups—and not for religious purposes. A prominent Chinese Christian leader had to smuggle a statement out of China to the World's Student Christian Federation and leave it unsigned for fear of reprisals. The Christian general, Feng Yu-hsiang, has been banished because of his outspoken criticism of the government. The tragic record of the persecution and even assassination of liberal professors who dared to speak out for human liberties is already well known.

The latest step—the outlawing of the Democratic League—illustrates the desperate measures of repression that the Kuomintang is forced to employ, because it has no constructive policy to offer as an answer to liberal and communist challenge. Chiang Kai-shek's book, *China's Destiny*, is notable for its lack of Christian ideals or forward-looking plans. Its reactionary tone and anti-foreign sentiment so embarrassed his supporters, here and abroad, that its publication in English was suppressed as long as possible. One must conclude that with the present rulers in power there is little hope of reform; they do not dare to relinquish their repressive hold upon the people.

The final criticism of Bullitt's policy is that it will not ensure peace in Asia but may actually serve to drive the people of China into the arms of the Communists, although in general they do not want Communism. (The tragedy of the reactionary is that he cannot see this: if he were capable of looking forward he would not, of course, be a reactionary!) Repression of the aspirations of the Chinese people toward a better way of life cannot result in peace but in violence. If the church in America in any way supports or condones the continuation of this oppres-

sion it will forfeit much of the good will that has been created through our missionary program.

We cannot approve of either communist or fascist policies in China. We must therefore give our all-out support to the liberal leaders, many of them products of our churches and schools, who are the only hope of their country. This group, small in China at any time, is in danger of being crushed between the extremes of left and right. (See "Report on the Far East," *Atlantic Monthly*, November, 1947.) As the lines are being sharply drawn, we are being urged to take sides in the coming struggle. If we believe in the survival of liberal ideals and liberal values, we must support those small groups in all parts of the world who refuse to accept totalitarian ideologies, either of the right or of the left. If we allow them to perish our own survival will become that much more difficult.

HERBERT BRUCE COLLIER.

Committee for International Christian Cooperation

For centuries Christians have not been able to solve their problem of reconciling social, political and economic opposites in a spirit of peace and justice. Over national and denominational separatism, they neglected the common fight against the power of evil and became co-responsible for the disaster which overcame the world.

The "Committee for International Christian Cooperation" dedicates itself to the service of the task of reorganization of life in a Christian spirit and plans to cooperate by way of discussion, clarification and presentation of the solution of the fundamental problem of our time.

The Committee works on these assignments:

1. It will find out what persons, circles, institutions and organizations are active in trying to Christianize our public life.
2. It will bring together these still isolated persons, groups, institutions and organizations, by way of information about their various activities, by organizing meetings, and by other means.
3. It will promote the clarification of the problems and tasks involved which arise especially in the fields and conceptions of law, society, history and the universe which are permeated with the spirit of Christianity.
4. Historical developments which are characterized by an increasing mutual inspiration and controversy, approach and change of living cultures, confronts Christianity with tasks which should be recognized in time.

The Committee, therefore, will join Christians of various cultural groups for an exchange of ideas and experiences in order to bring more closely together the regionally and nationally different convictions concerning the lives of nations and countries, and to develop a common consciousness of law.

The World Church: News and Notes

Netherlands: Old Catholic Consecration At Utrecht

Recently an interesting event took place in the church of St. Gertrud at Utrecht—the consecration of an Old Catholic Bishop, Mgr. Steinwachs, as Assistant Bishop to Bishop Kreutzer, of the Old Catholic Church in Germany. The ceremony was performed by the Archbishop of Utrecht, assisted by the Bishops of Haarlem and Deventer, and the Rt. Rev. S. C. Neill, Assistant Bishop to the Archbishop of Canterbury and member of the World Council of Churches' staff. There is now full communion between the Old Catholic and Anglican Churches. Bishop Neill, who is the personal representative of the Archbishop of Canterbury on the Continent of Europe, had been especially designated by the Archbishop to take part in this service. This is probably the first time since the Reformation that an Anglican Bishop has taken part in the consecration of a Bishop for Germany. The service was inspired by ecumenical cooperation, and the presence in one service of those who till recently had been divided by the barriers of war and occupation was a good example of the way in which the Spirit of Christ promotes and maintains true Christian unity. (E. P. S. Geneva)

Mexico: Presbyterians Hold First General Assembly

The First General Assembly of the Presbyterian Church in Mexico was held in Mexico City from November 25 to 30. More than one hundred ordained ministers gathered with Elders representing each church and thousands of other Presbyterians from all parts of the country. Presbyterian leaders attended from the United States, Chile, Brazil, Colombia, Venezuela, Guatemala, Cuba, and Puerto Rico.

In addition to forming a General Assembly, the delegates observed the diamond jubilee of the Church in Mexico, and the conclusion of the Progressive Movement, a six-year effort to broaden and deepen the Church's work.

Preceding the General Assembly, the National Convention of the Church was held. Principal task of this convention was to create a third Synod for Mexico, since it is necessary for at least three Synods to meet together to form a General Assembly.

The two existing Synods in Mexico are the General Synod of the Presbyterian Church in Mexico, representing the northern part of the country, and the Synod of the Gulf of Mexico which covers the area south of Mexico City. (RNS)

Germany: Protestant-Catholic Cooperation

An impressive degree of cooperation between Protestants and Roman Catholics is taking place in Germany, according to Dr. Everett R. Clinchy, chairman of the International Conference of Christians and Jews. Following a tour of the American zone, he declared that in some respects "there is more cooperation between the two religious groups than in any other country."

"Genuine cooperation has not seeped down to the masses, but is taking place among many leaders," Dr. Clinchy said. He cited as an example the regular meetings being held in Darmstadt of five Catholic and four Protestant leaders to discuss rehabilitation problems which both churches face.

Cooperative use of church buildings in bombed-out cities is not infrequent, the American interfaith leader declared, adding that "often arrangements are worked out for joint use of rooms in carrying out week-day religious education."

"In the partly bombed and partly roofless Frankfort railroad station," he said, "Catholic and Protestant women work side by side to care for hundreds of mothers and babies and men returning from prison camps. They are aided in their work by food and other supplies sent from overseas by Catholic and Protestant churches through CRALOG."

Although the inter-group good will situation in Germany is encouraging, Dr. Clinchy warned there are still severe difficulties to be overcome. One unfavorable factor is "the complete indifference on the part of many, due to hunger, and general economic and political security." Another is the traditional hostility among Catholics, Protestant and Jews "which still holds for the majority of the population and is aggravated by enmities between the competing political parties in which religious cultures are enmeshed." (RNS)

Bulgaria: Orthodox Church To Be Subsidized by Government

The Bulgarian Orthodox Church will cease to be a State Church when Bulgaria's new constitution is finally approved, but will continue to be subsidized by the government until it becomes self-supporting, Dimiter Iliev, Director of Cults, announced. He disclosed that grants to the church under the 1947 state budget have amounted to about \$1,050,000.

Iliev stated that while the Orthodox Church, to which 84 per cent of Bulgarians belong, is the only religious group which will be given this preferential treatment, all denominations will be guaranteed full freedom under the new charter. The minority denominations include the Roman Catholic Church, the United Evangelical Churches, the Armenian-Gregorian Church, and the Jewish and Moslem faiths.

Relations between the government and the Orthodox Church, Iliev declared, have been "intensified to the extent of continuous friendship and collaboration" since the rise of the Fatherland Front. He praised Orthodox clergymen for their "strong practical support" of the national two-year Economic Plan.

The Sofia government, on its part, according to Iliev, has provided supplies of wax for the manufacture of candles which are sold for the benefit of the Orthodox Church. In addition, he said, the government has made paper available for the printing of Orthodox publications and provided building materials for the reconstruction of war-damaged churches and the erection of new churches and monasteries. (RNS)

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The Theological Colleges— The Concern of all Christians

The Rector of the Theological Academy in Moscow, Professor S. W. Savinkov, who is also the leader of the Moscow Priests' Seminary, writes a detailed report in the "Newspaper of the Moscow Patriarchate" concerning the creation of a scholarship fund, to facilitate the education of future priests. This fund consists of contributions which have been paid into the fund every month by the parishes of Moscow since January 1st, 1947. By the beginning of February the money collected amounted to 100,000 roubles, and since then it has been increased by large donations from several diocesan committees who "on their own initiative gave direct assistance to the young church colleges in their efforts to improve the provisions for the right fulfilment of their task." Thirty-thousand roubles were contributed in this way by the Bishop of Krasnodar and the Kuban.

The Patriarch is anxious that the scholarship fund shall not be treated as untouchable capital, of which only the interest is available for use. The intention is rather that the capital itself shall be distributed. In order to ensure that the capital shall not dry up, the generosity of the faithful must become a moral duty to allocate a definite proportion of their current income to the scholarship fund, which will thus always be maintained. The example of the Moscow parishes, who have promised to support the fund with regular contributions, is so encouraging that the method adopted by them may be recommended, even if the fund fluctuates, and sometime has more, sometime less, cash in hand.

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the scholarship fund therefore sent an appeal to all the Bishops, asking them to suggest that the parishes in their dioceses should do the same. In this way the theological colleges of the Orthodox Church will become the general concern of all Christians. (E. P. S. Geneva)

Czechoslovakia: The Ecumenical Council Of Churches

The Ecumenical Council of Churches in Czechoslovakia, composed of the Evangelical Church of Czech Brethren, the Union of Czech Brethren (Congregational), the Evangelical Lutheran Church in Slovakia, the Baptist Church, the Reformed Church in Slovakia, the Evangelical Methodist Church, the Unity of Brethren (Moravians) and the Old Catholic Church, has published the following message from which we quote the following passages:

"The sickness of mankind is essentially spiritual and the only remedy is a return to obedience to the Living God. Only through Churches devoted to Jesus Christ can come the strength to free man from false ways of life and thinking and bring him to acknowledge God's sovereignty as the basis of new life. All the proposed remedies of today, political, economic, social and cultural, are rooted in that worship of the material world which results in wars. They become an obstacle to true social progress and can only end in destruction. Only a spiritual revolution and a return to God's rule over the material world can provide a true basis for reconstruction.

"We thank God for the return to political independence in which we see the foundation for a better future. The idealism by which our political liberty was acquired must not be debased by the exploitation of opportunities for self-enrichment. The emigration of Germans and the exchange of Hungarians are the proven just solution of the problem which our State was facing and we expect as Christians that human rights will be granted to the remaining German and Hungarian inhabitants. Wherever the Potsdam principles have been violated, the guilty must be called to justice, and passion must never be allowed to justify actions morally wrong. In all realms of life truth and moral responsibility must be honored. In the cooperation of the Czech and Slovak Churches we see a hopeful example for the future.

"We believe that the inclusion of the social and economic aspects in the conception of democracy will not result in the limitation of the rights and liberties of man as an individual. Work must be regarded as a moral vocation and must therefore be done conscientiously. . . .

"The Churches, in calling attention to spiritual and moral questions and dangers, appeal to all classes and citizens. Although aware of the difficulty of their task of guarding spiritual values, the Churches do not regard themselves only as human organizations, but in humble recognition of their faults seek to become the servants and instruments of God in the nation and the world. Their task is not to provide solutions but to lay down God's principles as the basis for human decision, and in this work they believe full liberty will be given to them." (E.P.S., Geneva)